

A
SERMON
Preach'd in the
Collegiate Church
OF
MANCHESTER,
March the 8th.

Being the Day of Her Majesty's
Happy Accession to the Throne.

By RICHARD WROE, D. D. and
Warden of *Christ's College in Manchester.*

Published at the Request of the Town.

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SERMON

Collegiate Church

MANCHESTER

March 1853

Being the Day of the Martyrs
Happy Accasion to the Throne

By Rev. John W. Ward, D.D., a
Warden of Corpus Christi in Manchester

Published at the Request of the Town

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P R O V. XXIX. 2.

*When the Righteous are in Authority,
the People Rejoyce; but when the Wick-
ed beareth Rule, the People Mourn.*

MANKIND being a Compound-Nature, made up of two different parts, Spirit and Body, has relation to several States, this which is present, and that which is to come. Happiness is the common Centre of both; and the Happiness of a Future State, depends upon Man's Behaviour in this, suitable to the Principles of his Nature and Constitution. And Man being a Reasonable and withall a Sociable Creature, made for Society and Converse, God has prescrib'd him certain Rules and Laws, as well to direct his own Actions, as to regulate his Conversation to others, that he may share the common Benefits of Society and Communion. God Governs the World by his Providence, but dispenses it by inferiour Powers, and sets up Magistrates as his Deputies and Vicegerents, and through their influence o're the Affairs of Mankind, derives to us the greatest Blessings of this
B World;

World, as *Peace and Property, Plenty and Security*, and whatever else tends to make our Lives Easie and Comfortable.

And did Men rightly Understand the Benefits and Advantages of Government, and the Blessing of good Governours, they would Value it as the gift of God, and the Favour and Indulgence of Heaven, and Bless God for it, and rejoyce under the shadow of it. Doubtless all good Men do so, and so ought all Men to do; not only to reckon it their Privilege to enjoy it, but to rejoyce in it. And we shall easily see what Reason they have for their Exultation from the Import of these Words, *When the Righteous are in Authority, the People Rejoyce; but when the Wicked beareth Rule, the People Mourn.*

The Words imply two Things.

I. *The basis of a lasting Government, or the true Foundation of a Peoples Happiness, which consists in Righteous Rulers, when the Righteous are in Authority.*

II. *The Subjects Sense of their Happiness, and Satisfaction in it, the People Rejoyce.* The other part of the Verse gives the Reverse of the Scene, and represents the Danger and Discontents of the People under Wicked and Licentious Governours,

Collegiate Church of Manchester. 3

nours, ~~when the Wicked beareth Rule the People Mourn.~~ But we have not this Day, and I hope never shall have Occasion, to unfold this Melancholy Scene, and expose the Mischiefs of an evil Reign, and the Grievances of a People under it. And 'tis pity to sully the Lustre of the Day, with the Sables of Sadness and Mourning. I shall therefore make the first part of the Words the only Subject of my present Discourse, and entertain you with such Reflections, as may raise that exultation and joyfulness, which ought this Day to be seen in all our Faces.

I. *The basis of a lasting Government, or the true Foundation of a Peoples Happiness, which consists in Righteous Rulers.* That Government is essential to the well-being of Man as an Inhabitant of this World, and embodied into Society for the Common Good, needs not be proved, since God himself has Instituted and Appointed it in his *Wisdom*, and upholds it by his *Providence*. And the Experience of Mankind through all Ages, does abundantly Witness it, in the great Blessings they derive from the protection of it, and the Mischiefs that befall the World through the want of it. And what is set up by God, is to Act for him, and in Subordination to him, and whilst it does so, it carries

4 *A Sermon preached in the*

on the designs of *Providence*, and keeps the *Course* of Affairs steady and even. Did all Mankind Act suitably to the Principles of *Nature* and *Duty*, the World would be all *Harmony*, and there would be no Disorder or Disturbance; and they that move most regularly in the Sphere wherein they are placed, do certainly most highly Contribute to the Peace and Order of it.

And that whether we consider them as moving in the highest Orb, or placed in an Inferiour Sphere; as *Supreme Rulers*, or *Subordinate Magistrates*; both which are great Blessings to a Nation, when the Righteous sit at the Helm, and the Course of Affairs is steer'd in Prudence and Righteousness.

1. Consider we it first, in its highest Dignity and Influence, in the *Supreme Power*, the Happiness and Advantage of a *Righteous Ruler*. And certainly there is not upon Earth a more lively Resemblance of the *Divine Majesty*, than Greatness in conjunction with Goodness. The highest Character that the Heathens had of their Deity, was *Ἐὺς μέγας*, great and good; and there is nothing more *Divine* upon Earth, than a Religious Prince; nothing more Sacred than a Righteous Ruler. Hence the glorious Reign of the *Messias*, was foretold in these Terms, *Isa. 32. 1. Behold a King shall*

Collegiate Church of Manchester. 5

shall Reign in Righteousness, and Princes shall Rule in Judgment. Jer. 23. 5. *I will raise unto David a Righteous Branch, and he shall execute Judgment and Justice in the Earth.* Heaven it self cannot shower down greater Blessings upon a People, than what are derived to them through the Influence of Religious and Righteous Princes.

But this will be more evident in Particulars. I name these.

1. *The right Use he makes of his Power and Authority, is a great Blessing to a People.* A Righteous Prince reckons himself the Father of his Country, and regards it with a paternal Affection, and looks not on his Subjects (as Tyrants do) as *Slaves and Vassals*, made wholly for his Profit and Pleasure; but looks upon himself as set up for their good, and the Authority he is Entrusted with, to be wholly a Power of doing good to others. For true Goodness is a generous Principle, and enlarges the Heart, and makes Men in Place and Power Act consonant to that great Rule of Christianity mentioned by the Apostle, Philip. 2. 4. *To look not on his own things, but on the things of others.* 'Tis no selfish Principle, nor drives on any private Designs, but always takes its measures from the Common Good, which is its main End and Endeavour to promote. And happy must
that

that People be, whose Rulers are always watching for their good, and in the Apostles phrase, Rom. 13. 6. *αὐτοὶ προσεχόμενοι*, always attending upon this very thing, the Good and Welfare of their People.

2. *The due Execution of the Laws, and Administration of Justice, is another singular Privilege of the Reign of Righteous Princes.* For being Entrusted with the Power, they reckon it a Duty not to bear the Sword in Vain, which he does, that lets it rust in its Sheath. It was indeed foretold of the Peaceable Reign of the *Messias*, that they should beat their Swords into Plowshares: But certainly it was never intended that the Magistrates Sword should be one of them, which is to be drawn as well in the Execution of the Laws, as in defence of the People, for a terror to evil doers, and to cut off Lawless and Incurable Sinners. *Laws* are the great Fences and Securities of our Liberties and Properties; but where they are not Executed, all things lie open and exposed to Violence and Rapine. *Laws* are the Life of our Commerce and Trade, and the Guarantees of our Peace, but when they are laid asleep, we have no safety at Home, or Abroad. And there is no greater Evidence of a Nations approaching Ruine, than the negligent Observance, and Remiss Execution

Collegiate Church of Manchester. 7

Execution of those Laws, which the Wisdom of our Forefathers have agreed upon, as the Barriers of our Settlement and Establishment. But then does a Kingdom Flourish, when the Wisdom of its *Legislators*, is back'd with the Courage and Resolution of its *Magistrates*, and both together conspire, to let *Judgment run down like Water*, and *Righteousness like a mighty Stream*. Nothing made Men more Renowned of Old, than the *Enacting* of good and wholesome Laws; and nothing makes a People prosper more than the impartial *Execution* of Law and Justice. And where shall we look for that, but from a Righteous Ruler, who Acts out of Conscience and Duty? who as he represents God, so he imitates him too, in doing good to all Men, and impartially dispensing Justice and Equity, which is at once his Duty and Delight, according to that of Solomon, Prov. 21. 15. it is a Joy to the Just to do Judgement.

3. *The Interest he secures in the Favour of God, and the Divine protection, is another Privilege of a Righteous Ruler.* 'Tis this makes his Counsels Successfull, and his Enterprizes Glorious. For it is God that exalts and establishes Kings, and Crowns them with Success and Victory; Great Deliverance giveth he to his King, and sheweth Mercy to his Anointed, Psal. 18. 50. If God be with us, who

who shall be against us? And he never forsakes them that keep close to him, but is at once their Shield and their great Reward, they have the surest Title to the Divine Protection, and need not Fear whilst they are safe in his Favour, which made the Wise Man pronounce, *Prov. 10. 9. He that walketh uprightly, walketh surely.* And *Prov. 10. 25. The Righteous is an everlasting foundation.* I know the best Princes are not always the most fortunate, and God may think fit to punish a wicked people by the loss of a righteous King: yet generally they are Instruments of a peoples prosperity, and God derives blessings to a Nation by them. On the other hand, seldom do Princes thrive by wicked Politicks, and ungodly Designs, but are blasted in their projects, or frustrated in the execution. God himself makes the Remark by his Prophet, and says to the crafty King *Shallum, Jer. 22. 15. shalt thou Reign because thou closest thy self in Cedar?* (because he thought to nest himself securely in his own Politicks) *did not thy Fathers Eat and Drink, and do Justice and Judgment, and then it was well with him? he judged the Cause of the Poor and Needy, and then it was well with him?* 'Tis certainly God's Prerogative to govern the World, and guide the clue of Affairs, which he never more visibly displays,
than

Collegiate Church of Manchester. 9

than in vindicating the eternal measures of Justice and Equity, and confounding the ungodly designs of Power and Policy. *He turneth wise men backward, and maketh their knowledge foolish, Isa. 44. 25. He leadeth Counsellors away spoiled, and maketh Judges fools, Job 12. 17.* 'Tis a certain truth, that nothing can be successfully attempted by bad means, that may not be effected by good, and nothing can entail the blessing of Heaven on an unrighteous Cause. And therefore happy are the people, whose Counsellors advise with honour and justice, and whose Rulers act with Religion and Righteousness. Under such a shadow the people shall dwell safely: *Peace shall be within their Walls, and plenty within their Palaces. Happy are the people that are in such a case, yea blessed are the people whose God is the Lord.*

4. Great is the blessing of a righteous Ruler, in regard of religion, and the honour of Gods worship and Service. For the King is *Custos utriusque tabulae*, Conservator of both Tables of the Law, Trustee for God and Man; the Inspector of our Duties to both, and a Revenger to execute wrath upon the Infringers of either. At the Inauguration of the Kings of Judah, the Testimony was put into their hands, to denote, the Princes being charged with the care of Gods worship, as well as

the Peoples safety. And our Kings and Queens have at their Coronation usually been presented with the holy Bible, which contains the Religion they are bound to defend. Now who so like to take care of the Worship of God, and Religion, as a Religious Prince? He that honoureth God himself, will delight to see him honoured by others. Or what more like to influence the people, than the Piety of their Ruler? or what can give more lustre to Religion, and the *decorum* of Gods worship, than to see the care and concern of a King for it? It is recorded of good *Josiah*, to the everlasting honour of his Memory, that he not only made all the people renew the Covenant of the Lord God of their Fathers, but that he made all that were present in Israel to serve, even to serve the Lord their God, 2 Chron. 34. 33. It is evident from the History of the Kings of Judah, how well it fared with Religion under the Reign of good Kings, and how Piety, and the worship of God decay'd under the Reign of bad ones. Nor is it more for the honour of good Kings, to countenance devotion and piety, than advantageous to their Subjects, who by their care and concern for God derive those blessings from Heaven which make a people happy. And it has been often observed, that as Communities (as such) are capable of being rewarded

Collegiate Church of Manchester. 11

rewarded only in this world, so those Nations have been most prosperous, who have shewn the greatest regard to Vertue and Piety, according to that of Solomon, Prov. 14. 34. *Righteousness exalteth a Nation, but Sin is a reproach to any people.*

5. *Another benefit that a Nation reaps by a righteous Ruler, is the powerful influence of his Example.* *Regis ad exemplum, &c.* is an old observation: as is the King, such usually are the People, who love to suit themselves to his humour, and conform to his example. And Scripture records it of one good King (the man after Gods own heart) *that whatsoever the King did, pleased all the people,* 2 Sam. 3. 36. great is the force of *Example*, and powerfully influences the inclinations of humane Nature, and strongly byasses their Actions; but the *Examples* of great men, are of a large sphere, and most powerful attraction, and draw numbers into compliance and imitation; and that usually suitable to the Copy that is set them, whether it be of Vice or of Vertue: as all Nations have experienced, and particularly our own, how much the Vices of the Court have infected the Countrey, and the dissolute Lives of great men debauch'd the Commonalty. As on the contrary, what restraint has been laid on growing Impiety, and what stop has been put to open Prophaneness and

Debauchery, by the care and piety of better Governours, who to their Authority, have added their religious endeavours, and at once commanded, and by their own Example, invited others to Reformation. The power of a King indeed is chiefly exerted in his lawful Commands, but his Example is a kind of *living Law*; and if good, shames men out of that wickedness, which the Laws prohibit and punish. Great then is the Peoples happiness, where the King is not only great, but good too: who governs by Law, but directs by Example, and himself leads the way, which his people need not be ashamed to follow.

You see what Blessings incircle the Thrones of Righteous Princes: and the same in kind, if not in degree, we may reap from the Righteousness of those that are sent by them, and act under them, who are entrusted by them with the execution of the Laws, and the distribution of Justice and Equity, to the honour of the *Prince*, and the safety and welfare of the *People*. How great a Blessing it is to a Nation to have such *Magistrates*, Men that are at once zealous for God's honour, the interest of Religion, and the Establishment of our Peace, I hope you are all so sensible of, as to save me the labour of proving it. I shall therefore instead of making it out at large, only illustrate it with these observables.

1. *That*

Collegiate Church of Manchester. 13

1. That it is usually a sign of a Nations decay, if not approaching ruin, when its Magistrates become generally corrupt, and remiss, and the Laws are laid asleep, or perverted to Injustice and Oppression. Quos Jupiter vult perdere, dementat prius ; When God hath a Controversie with a people, he infatuates their Counsellors, and intoxicates their Magistrates with a Spirit of slumber and drowsiness, that they only dream of peace and safety, but do nothing to secure it : they lull themselves asleep in a supine negligence ; *but know not the things of their peace which are hid from their eyes.* For Laws were not made in terrorem only, for meer Scare-crows, but for rules to walk by : nor were Magistrates commissioned only to sit still, nor a Sword put into their hands to grow rusty in its Scabbard, but to be drawn in defence of the Law, and the execution of Justice and Judgment. But when Vice becomes impudent, and Sinners shameless ; when Wickedness affronts the Laws, and licentious men grow bold and daring, it argues either the Government to be weak, and its Authority precarious, or a general corruption in the Ministers of Justice, and an universal decay of zeal and piety, than which nothing bodes worse, or has a more fatal tendency to the ruin of a Nation. It has been observed, that the Roman
greatness

greatness then began to decay, when they degenerated from the *Justice* and *Vertues* of their Ancestors ; and the more dissolute they grew, the faster they sank to ruin. I tremble to think how fatal had been the consequence of that gross Immorality and Prophaneness, which of late overspread these Nations, had not a timely stop been put to it by the piety and prudence of our *Governours*, and the hearty endeavours of all good men to joyn in a *National Reformation*. Nor can we ever hope to see it effected, till inferior Officers and Ministers second the Zeal of their Superiors, and every man in his place and station, put his helping hand to so good a work, the discountenancing *Vice* and *Prophaneness*, and the encouragement of Religion and Verrue ; when the *Body Politick* is infected with a *Gangrene*, there can be no soundness without cutting off the rotten Member ; and no such Salve for State-wounds, as anointing the Sword of Justice with the blood of bold Offenders.

2. *That faithful and vigilant Magistrates, are (under Providence) the great Instruments of making a Nation great and happy.* For what makes a Nation great, but the renown of its Wisdom and Justice ? or what makes a Government happy, but when all its parts conspire together, and every
Wheel

Collegiate Church of Manchester. 15

Wheel moves regularly and in order? Magistrates are the great *Movement* in Governments, and when they keep time and order, all things move equally, and act in their own Sphere. For when every thing keeps its rank, and observes the *decorum* of its place, there is no discord, or disturbance: which they that prevent, or rectifie, are in the phrase of our Law, *Conservatores Pacis*, the Preservers of the Peace, and consequently of the Happiness of a People. When God raises men to Office, he fits them for the Employment. When Saul was to be made King over Israel, God gave him another heart, 1 Sam. 10. 9. When the Seventy Elders were chosen to assist Moses, God took off the Spirit that was upon him, and gave it unto them, Numb. 11. 25. The Magistrates Commission, is a new Spirit given to him, and presents him not only with power, but with life and courage for the execution of his Office. And when they act by that Spirit, as men inspired with zeal for Gods glory (from whom all power is derived) and with hearty Resolutions for the publick Good (for which all power ought to be employ'd) they are the *Ministers of God for good to men*, the support of the Throne, and the Instruments of great Blessings to the Subjects. A Religious Magistrate, is as well the honour,

as the blessing of the place he lives in ; and makes both his Authority and Example, subservient to the ends of *Justice* and *Piety*. And how ought people to rejoyce when such men are set over them, whose large Hearts and publick Spirits engage their constant care and vigilance for the welfare of those that are within their Charge and Inspection ? Doubtless good men do so : doubtless we ought all so to do. Yea so we do *this Day*, and (blessed be God) that we have just Cause so to do. Which brings me to the second General.

II. *The Subjects sense of their Happiness, and Satisfaction in it* : The people rejoyce. And now I come to the great Duty of the Day, and the concern of all here present. I wish there were none absent, as if they had no sense of our present Happiness, nor Hearts to rejoyce at it. But let us render to *Cæsar* the things that are *Cæsars*, as well as unto God the things that are his ; let us give God the glory of his Goodness, and express the sense of our Happiness under the Government of a *Gracious and Religious Queen* : let us render to God the tribute of *Praise*, and to his *Vicegerent* the tribute of *Honour* and *Gratitude*. 'Tis a Duty that we owe to all Gods miraculous Providences, but especially to the wonders of his kindness and beneficence.

Collegiate Church of Manchester. 17

ficence. God has so done his marvellous works that they ought to be had in remembrance (says the *Psalmist*) and why to be remembered, but that the Glory of his praise may be celebrated by us? It is a Duty that God requires from us at such a time as this, *Isa. 65. 18. Be glad and rejoyce for ever in that which I create, for behold I create Jerusalem a rejoycing, and her people a joy.* We are call'd upon by the voice of Authority, and strongly invited by our own Interest and Obligations, to a publick and solemn acknowledgment of the Nations Happiness, under the influence of a *vertuous and religious Princess*. An Happiness, which did we know how to value, we should chearfully assemble, not only to express our thanksgiving and joy, but also to offer up our Prayers for the long continuance of it. We meet not here *this day*, to rejoyce for Victory, and Triumphs o'er the Spoils of our Enemies; much less to load them with Contempt and Ignominy: We meet not to congratulate the success of our *Fleet* by Sea, or of our *Armies* by Land; or the progress and successful attempts of our *Allies and Confederates* (tho' all these call for publick acknowledgment and gratitude; and even occasional Mercies and Deliverances, may be lasting Arguments of praise, and monuments of Gratitude) but we are met to erect a *standing*

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Pillar

Pillar of praise, and begin a joyful Anniversary, which we pray may be continued to Ages and Generations.

You have heard already, what reason people have to rejoyce under the Government of a righteous Ruler. And I think I should be wanting to my Duty, and the design of the Day, if I should not endeavour to make you sensible of the *Blessings* which we enjoy under the Royal shadow and safeguard of our most gracious Queen. It were easie to apply all the forenamed instances of a Nations Blessings, to our present Case: As, *the right use she makes of her Power and Authority: the due execution of Laws, and Administration of Justice: her interest in the favour of God, and the divine Protection: her concern for Religion, and the worship of God: and her great and powerful Example.* But in all these, I doubt not, but you are ready to anticipate the Application, and need not be told to whom the Characters belong, and are more ready to express your Sense and Satisfaction in the just Cause we all have to rejoyce in so complete a *Princess*, so excellent a *Sovereign*.

I shall therefore add some particular Characters of her singular Worth and Goodness, which exalt her *Royalty*, and endear her Subjects *Love and Veneration*. I know that none but an *Appelles* is fit to
pains

Collegiate Church of Manchester. 19

paint an *Alexander*, and that the fairest Copy will fall short of the Original. For living Vertue cannot be drawn in words, nor the finest Expressions equal the fair Idea we have of it; and must therefore beg Pardon for the attempt of an unskilful hand. Nor shall I make use of false Colours, or a flattering Glass, to set out that Worth which we may admire and imitate but cannot reach.

I am sensible it is more easie to begin, than to know where to make an end, should I design to enlarge upon all that may be said: I shall therefore only point at some of those *Virtues*, and noble Endowments, which she has already manifested since her Accession to the Crown, and which promise Happiness to her Subjects under her Reign.

Which she began with the auspicious Omen of the sincerity of Heart, and the Sacredness of her Word and Promise, thus exprest in her first Speech from the Throne, *'As I know my own heart to be
'entirely English, I can very sincerely assure you, that
'there is not any thing that you can expect, or desire
'from me, which I shall not be ready to do for the
'Happiness and Prosperity of England, and you shall
'ever find me a strict and religious Observer of my word.*

An Heart entirely English, must needs make an English Monarch great, and the people Happy,

since it cannot but unite the Hearts of all *true Englishmen*. And what might not *England* do, had we but one heart, and one mind? How happy should we be, were the same Sentiments transfus'd into all our Souls, which are written in her *Royal breast*? Written, with the point of a *Diamond*, in indelible Characters, not to be eras'd or blotted out, since her Word is Sacred, and her Promises have the Sanction of *Medes and Persians*, they alter not. They never yet did, and we may assure our selves, they never will, since she has bound them upon her self by the strict tye of Religion and Conscience, which will ever oblige her to be, what she has profess'd, *a religious Observer of her word*.

Which *Royal word* she never pawn'd more seriously, I may say with greater zeal and affection, than in the Profession of her Religion: which, as her *Heart is entirely English*, so is this truly *Protestant, the Religion of the Church of England as by Law established*. This she thought fit to declare at her first coming to the Crown (it being her great Concern, as it ought to be of all others, to give Religion the precedence, as the guide and blessing of all our Undertakings) and has since frequently repeated it upon all proper Occasions, to the satisfaction of all good men;
and

Collegiate Church of Manchester. 21

and I may say, to the Safety and Security of those that *Dissent* from us; since at the same time she declares a regard to tender Consciences, and the full Enjoyment of the liberty the Law allows them, and its continuance to them, and they need as little to doubt, as we do, that in both, she will be a *religious Observer of her word*. To be sure, if they have the Freedom of their own way, they ought not to envy hers; but rather bless God for her zeal and concern for the Protestant Profession, whilst we bless God and the Queen for her Zeal to the established Church, the best of Professions, the most pure and Apostolick among all the Reformed.

A Religion which she was carefully instructed in, and gave early Proofs of her affection to it, and together with her *Royal Sister*, the late excellent *Queen Mary*, stuck firm to the interest of it, against all those Temptations which might have shaken a less noble courage and resolution; forsaking her Father, and her Fathers house, rather than *bow the knee to Baal*; testifying her readiness to Sacrifice every thing to the interest of her Soul, and that nothing was so near and dear to her as her Religion.

But we have fresh Instances of her affection to the established Church, and such as are undeniable

ble Arguments of her *Piety* and *Zeal*. I mention but two: the one relates to its honour at home, the other to its propagation abroad.

The generous Gift of the *First-fruits*, and *Tenths* to the augmentation of poor *Vicarages*, and the better support and maintenance of the indigent *Clergy*, is such a noble piece of *Bounty* and *Charity*, as is fit only for a *Princess*, and becoming a *religious Queen*. And her desire that it may be made a perpetual Fund by Authority of *Parliament*, will perpetuate her *Memory*, and record her *Bounty* to succeeding *Ages*, and engage their hearty *Prayers* for her long life and prosperity, who are fed by her *Bounty* and *Charity*. May her pious *Example* be imitated by others, that the poverty of the *Church* may not occasion the contempt of the *Clergy*, nor the meanness of her *Revenues* be any longer a disgrace to *Religion*, and the scandal of the *Nation*.

Her Majesty's care of the *Church* is also extended as far as her *Authority* over it, and reaches foreign *Parts* and *Plantations*, and endeavours the *Propagation* of it abroad, as well as the *Reformation* of it at home. A thing not yet so well known as it should be, nor so much valued as it ought to be. I mean the *Society for propagating the Gospel*, and planting the true *Religion* of

Collegiate Church of Manchester. 23

of it in our Plantations, and other foreign parts. A design formed indeed near the end of the last Reign, but encouraged and assisted by our gracious Queen, and carried on by an illustrious Body, or *Society of men incorporated for that end*, and chearfully contributing both their endeavours and purses to promote so good a Work; which is the settling and maintaining Ministers in all our Factories, and furnishing them with Books, and other helps, as well for the Instruction and Edification of their Flocks, as the Conversion of Infidels. An attempt truly great and noble, and ought to be as general, as its influence is like to be universal. I wish all good men were better acquainted with it, and believe they would heartily concur in it, and chearfully contribute to it. Especially, since it removes that Scandal objected to us by the *Papists*; that we never had any such Society, nor attempted any Conversions of Infidels and Unbelievers; but have carried on our Trade in foreign parts, to the ends of Gain, but without any concern for the honour of God and Religion. Blessed be God, that the reproach is wiped away, and the design carried on under the Umbrage and Protection of a religious Queen, through whose encouragement we hope for the blessing of God and Success.

I ought not to pass by another instance of her Charity and Liberality, tho' not the first in its kind, having been formerly extended to the *French Refugees*, and other banished Protestants, and now at present to the poor Protestant Exiles of *Orange*; who are not only supplied by her *Royal Bounty*, but recommended to the compassion and pity of all her loving Subjects, as you will have it shortly represented to you, and I hope will manifest your cheerful concurrence by your liberal Contributions.

Having said something of her Piety and Charity, it may seem needless to mention her Bounty, had not the whole Nation so largely tasted of it, in her contributing out of her own Revenues, to the publick charge and expenses of the Nation, and freely returning back with one hand, more than a seventh part of what she received with the other. Certainly, God openly owns his Vicegerent, when he gives her (like *Solomon*) largeness of Heart, in which all her People have room, and adorns her with what *David* prayed for, πνεῦμα ἡγεμονικόν, a *Royal, a Princely Spirit*. So that she merits what was said of *Mordecai*, *Esth.* 10. 3. *A person seeking cordially the wealth of her People, and speaking Peace to them.*

Collegiate Church of Manchester. 25

How she speaks Peace to them, let her Answers to them upon Occasions witness, as well as her Actions speak. So gracious a condescension to all their Requests, so chearful a return to all their Addresses, that her answer to one, still begets another Address of Thanks, for the kind Expressions of her satisfaction and gratitude. A true Mother of her people, and as great as the hearts and affections of her Subjects can make her. And to reign in the Hearts of her People, is the greatest temporal Blessing that God can bestow on her, or grant to them. And if ever *Vox Populi*, may be said to be *Vox Dei*, if Unanimity, Sincerity, Loyalty and Concord, be the Language of Heaven, never was it more manifest than in the Voice of the Three Nations. They all speak one Language, which seems to be uttered from the bottom of one Heart. An happy Omen of Prosperity and Success; and may Posterity reap the blessed Fruits and Effects of it. Nor have they that love their Sovereign and their Country any thing greater to wish, than that the same Spirit of Unity and Concord, may be of long continuance: that the Subjects may always have the same just Cause of rejoycing and gladness, and the Queen still reign in the Hearts of her People, amidst the loud Acclamations of Praise, and the due returns

of Duty and Gratitude; That so this may become a lasting *Anniversary*, an yearly return of Gratulation and Rejoycing, to offer up our Praise for the best of Princes, and express our Exultation and Satisfaction in it.

The Voice of Joy and Thanksgiving in the Dwellings of the Righteous, (said David) and Praise is comely for the upright; or, it well becometh the Just to be thankful (as the other Translation has it) 'Tis in their Dwellings, since only good men have at once a Sense of their Happiness and Duty: It well becomes them, since it is a piece of Justice they owe to God, to their Sovereign, and to themselves: Let us then at once be just and thankful, and pay our due Tribute of praise both to God, and his Vicegerent: to God, in his Sanctuary; to the Queen, in the Voice of Joy and Gladness; and both, to the Glory of God; who is the Founder of our Joy, the Donor of our Blessings: To whom be all Honour, Glory, Power, and Praise, now and for evermore. Amen.

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